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The Christian Sun.

In Essentials—Unity, in Non-Essentials—Liberty, in All Things—Charity.

ESTABLISHED 1844. GREENSBORO N. C., WEDNESDAY, APRIL 6, 1910. VOLUME LXII. NUMBER 14.

EDITORIAL COMMENT.

Bribery, Crime, Corruption.—From evidence too apparent to be ignored, bribe-takers and bribe-givers are multiplying, crime seems on the increase, and corruption in high places deepens. The spectacle, at present, is appalling. Jotham Allds, lately Senator in New York, and leader of the majority party in the Senate has been declared guilty of accepting a bribe and retired to private life, Another insurance investigation which seriously impeaches a number of persons in business and political life in New York, is on. A Mississippi legislator has just acknowledged that he was offered and accepted a bribe in connection with the recent election in that State of Senator Percy. In Pittsburg, Pennsylvania, about seventy municipal officers are charged with accepting bribes, and with other forms of robbery, and, under promise that they would not be put on trial fifty of the number have confessed their guilt. And this scarcely begins the count. Every day adds to the unholy and shameful list.

Have we of America come to regard public office as a place of perfidy and plunder? In many quarters it would seem so. There is a laxity of moral bonds which, flexible at best, is easily severed when the temptation is slightly increased. Moral sentiment runs low, and moral standards are degraded. The public man of today was the private citizen of yesterday, and the private citizen is not embued with high principles of virtue and integrity, as in former days. Money easily influences the minds and conduct of men in our day, and riches are put above character in many quarters.

There never was a time when preachers and teachers of righteousness were more needed to cry aloud and spare not, than at present. Men have learned how to take bribes and not blush, when by all rules of morals and decency the whole host of them should be put behind bars and made to wear stripes. Corruption stalks abroad in the open day and in high places, and goes without punishment and without censure. Crimes, black, fierce and fiendish, which should receive the extreme penalty of the law, go unrebuked, and frequently with only a sham of a trial at the bar of justice. The tide will surely have to turn or our safety and security as the greatest republic on earth are doomed.

Public Prayer and Personal Work.—Sometimes a minister's over-wrought zeal leads him to do very unwise things. Here is a case in point. Mr. George B. Cox is the leader of his political party in Cincinnati, and a man of much influence. A minister of the town has become very anxious for Mr. Cox's conversion, and has issued a call to ministers of all churches in the town to pray next Sunday that Mr. Cox may be regenerated. Says the preacher in his call: "Let all ministers and churches unite with me next Sunday in prayer for this one man, and in all probability he wlil be transformed before the setting of the sun and the lanterns of the sky begin their clear shining."

We believe in the efficacy of prayer, but we do not believe in this public exhibition either of the man prayed for, or of the ministers who are to go through the performance. If this preacher were realy inearnest about results, and not desirous of notoriety, to our thinking, he would have sought a favorable time and place "where two or three" might be gathered together, even in the presence of Mr. Cox, had he been willing. Some things are better done in the closet than on the house top. If one humble soul, in whom Mr. Cox had confidence, could win a hearing with him, and by his consent, a prayer with him, there would have been a greater likelihood of results. Daniel Webster said he could answer every argument he had ever heard in theology; but he could not answer the argument of a Christian aunt's life and influence, up in the New Hampshire hills. What Webster said, every other heart at bottom, and in effect, has felt. We reach people with prayer, but not by making them the objects of unnecessary publicity.

Fickle Fancy and Fashion.—There is no accounting for the ways of fashion and fickle fancy. There never was a king upon a throne, or a ruler in the council chambers of men, as powerful and as inexorable in his decrees, as the god of fashion; of should we call him, the goddess of style? Whenever he waves his wand, the knee bends, and the decree carries to the four corners. The papers got up a scare about our dear girls getting the leprosy from wearing "rats" in their hair. Now live rats, they tell us, did spread, once upon a time, the bubonic plague. So the scare had some semblance of foundation in fact. But, pooh! The thing did not work. Scare or no scare, style said "rats" were to be worn—and "they" wore them. Now, as if to bid defiance to the scare, the fickle goddess waved her wand again, and a whole nest and cluster of "rats" came forth—fixed up in hornet's nest style with a whole wreath of somebody else's hair entwined about it. But what were the dear women to do? Folks said they were not "in style" unless the bulk and the wreath were there.

Fashion is a wonderful thing. Leprosy and small-pox and yellow fever and the bubonic plague all combined cannot frighten it away. But I looked at the trees and the garden and the lawn the other day, and they haven't on the same garb and decorations now they had then. We live in a world of infinite variety and ceaseless change, in which three things, and three alone, abide, namely, Faith, Hope, Charity—and the greatest of these is Love.

—The passenger air-ship of large capacity is now in course of construction. Its frame work is of iron, will weigh thirty tons, will be propelled and steered by five motors capable of developing 480 horse power—the driving force of 20 steam engines of 24 horse power each—and the monster will whirl through the air at the rate of 40 to 50 miles an hour, carrying 50 to 60 passengers. Anton Border, the inventor, is building the machine at Trier, in Germany.

—The great North mountains west of Winchester, Va., were on fire for several days last week, many thousand dollars worth of timber being lost and many homes threatened.

A TENTATIVE PROGRAM OF THE EIGHTEENTH REGULAR SESSION OF THE SOUTHERN CHRISTIAN CONVENTION.

Suffolk Christian Church, Suffolk, Virginia, April 26-29, 1910.

ORDER OF EXERCISES.

First Day—Evening.

Tuesday, April 26, 1910,8:00 P.M.

1. Convention called to order by Rev. W. W. Staley, D. D., President, Suffolk. Va.
2. Devotional Services,—Rev. James W. Wellons, Elon College, N. C.
3. Organization.
   (a),Enrollment of delegates.
   (b) Election of President, Vice President, Secretary, Assistant Secretary, and Treasurer.
4. Addresses:
   (a) Welcome Address, by Col. E. E. Holland, State Senator, Suffolk, Va.
   (b) Address of Response, by Rev. D. A. Long, D.D., LL.D., Graham, N.C.
5. Address: The Mission of Christianity, By Rev W. W. Staley, D.D., President, Suffolk, Va.
6. Anthem by Church choir.
7. Appointment of Committees:
   (a) Press Committee.
   (b) Committee on Resolutions.
   (c) Committee on Finance.
8. Miscellaneous Business.
9. Adjournment.
10. Doxology and Benediction.

Second Day—Forenoon.

Wednesday, April 27, 1910, 9:30 A.M.

1. Devotional Exercises, by Rev. L. I. Cox, Elon College, N. C.
2. Roll Call, reading and approval of Minutes, enrollment of delegates.
3. Report of Executive Committee,—Rev. W. W. Staley, D.D., Chairman.
4. Report of Treasurer, John A. Mills, Raleigh, N C.
5. Report of Young People's Societies:
   (a) The Young People's Organization by Prof. S. M. Smith, President, Norfolk, Va.
   (b) Address: The Young People and the Church, Prof. W. A. Harper, M. A., Elon College, N. C.
   (c) Report of Committee on Christian Endeavor,—Rev. C. H. Rowland, Chairman, Franklin, Va.
      (1) Address, by Rev. J. W. Patton, Elon College, N. C.
      (2) Address: A Young Man's Market Value,—Rev. McD. Howsare, Norfolk, Va.
6. Miscellaneous Business.
7. Adjournment.
8. Doxology. Benediction.

Second Day—Afternoon.

Wednesday, April 27, 1910, 2:00 P. M.

1. Devotional Exercises,—Rev. H. W. Elder, Richland, Ga.
2. Report of Board of Trustees of Christian Orphanage,—Rev. J. O. Atkinson, D.D., Chairman, Elon College, N. C.
   (a) Address: Financiering an Orphanage, by Rev. J. L. Foster, Supt., Elon College, N. C.
   (b) Orphans—The Wards of Christianity,—Rev. I. W. Johnson, Suffolk, Va.
   (c) General Discussion and vote on Report.
   (d) Election of three Trustees.
3. Miscellaneous Business.
4. Adjournment.
5. Doxology and Benediction.

Second Day—Evening.

Wednesday, April 27, 1910, 8:00 P.M.

1. Devotional Exercises,—Rev. W. G. Clements, Morrisville, N. C.
2. Report on Foreign Missions, Rev. N. G. Newman, Chairman, Holland, Va.
   (a) Latest Reports from our Mission Fields, by Rev. M. T. Morrill, D. D., Secretary of Foreign Missions. Dayton, Ohio.
   (b) Missions in Japan, by Rev. E. K. McCord, Missionary to Japan, Medway, N. Y.
   (c) Meaning of the Laymen's Missionary Movement,—Rev. W. C. Wicker, M. A., Prof. Mathematics, Elon College, N. C.
   (d) The Laymen's Movement—The Opportunity,—Prof. W. P. Lawrence, Elon College, N. C.
3. Open discussion and vote on Report.
4. Miscellaneous Business.
5. Adjournment.
6. Doxology and Benediction.

Third Day—Forenoon.

Thursday, April 28, 1910, 9:30 A.M.

1. Devotional Exercises,—Rev. L. F. Johnson, Raleigh, N. C.
2. Roll Call, approval of Minutes, enrollment of delegates.
3. Home Missions: Report read by Col. J. E. West, Chairman, Suffolk, Va.
   (a) Address: Our Home Field, Its Resources and Their Development, by Rev. J. W. Holt, Burlington, N. C.
   (b) Convention Home Missions—A Beginning, by Rev. J. O. Atkinson, D. D., Elon College, N. C.
   (c) A Home Mission Laymen's Movement, by Col. J. E. West, Suffolk, Va.
   (d) Discussion and vote on Report.
4. Miscellaneous Business.
5. Adjournment.
6. Doxology and Benediction.

Third Day—Afternoon.

Thursday, April 28, 1910, 2:00 P.M.

1. Devotional Exercises,—Rev. G. D. Hunt, Wadley, Ala.
2. Publications:
   (a) Report of Board of Publications, read by Rev P. H. Fleming, D. D., Chairman, Burlington, N. C.
   (b) Address: Influence of Books, by Rev. P. H. Fleming, D.D., Burlington, N. C.
   (c) Loyalty to our Periodical Literature,—Rev. W. T. Walters, Winchester, Va.
   (d) Urging the Reading of the Church Literature. –Rev. C. C. Peel, Elon College, N.
3. Report of Editor of Christian Sun and Publishing Agent,—Rev. J. O. Atkinson, D.D., Elon College, N. C.
   (a) Address: The Ministry of The Christian Sun, by Editor, Rev. J. O. Atkinson, D. D.
   (b) Election of Editor of Christian Sun and Publishing Agent.
4. Miscellaneous Business.
5. Adjournment.
6. Doxology and Benediction.

Third Day—Evening.

Thursday, April 28, 1910, 8:00 P.M.

1. Devotional Exercises,—Rev. J. W. Harrell, Portsmouth, Va.
2. Schools and Colleges: Report read by President E. L. Moffitt, LL.D., Chairman, Elon College, N. C.
   (a) Address: A Wider Horizon, by President E. L. Moffitt.
   (b) Educational Movements in the Southern Christian Convention,—Rev. W. S. Long, D.D., Graham, N. C.
   (c) The Appeal of the Church College to Men of Means, Rev. Dr. A. W. Lightbourne, Dover, Del.
   (d) The Appeal of the Church College to Men of Influence,—Rev. J. O. Atkinson, D.D., Elon College, N. C.
3. Discussion and vote on Report.
4. Nomination of twelve Trustees for Board of Elon College.
5. Music by Church choir.
6. Miscellaneous Business.
7. Adjournment.
8. Doxology and Benediction.

Fourth Day—Forenoon.

Friday, April 29, 1910, 9:30 A.M.

1. Devotional Exercises,—Rev. M. L. Bryant, Berkley, Va.
2. Roll Call, reading and approving Minutes.
3. Sunday Schools: Report by Prof. S. M. Smith, Chairman, Norfolk, Va.
   (a) Report of Committee on Teacher Training,—Prof. W. A. Harper, Elon College, N. C.
   (b) Teacher Training—How and Why, Rev. H. E. Rountree, Waverly, Va.
   (c) General discussion and vote on Report.
4. Report of Committee on "Plan of Organization for Women's Missionary

Societies," by Rev. W. G. Clements, Chairman, Morrisville, N. C.

5. Miscellaneous Business.
6. Adjournment.
7. Doxology and Benediction.

Fourth Day—Afternoon.

Friday, April 29, 1910, 2:00 P.M.

1. Devotional Exercises, Rev. J. D. Wicker, Sanford, N. C.
2. Report of Revision Committee,—Rev. W. W. Staley, Chairman.
3. Election of delegates to American Christian Convention, Albany, N. Y., October 13-19, 1910.
4. Reports of Special Committees:
   (a) On Resolutions.
   (b) On Finance.
   (c) On other subjects.
5. Reading and approving Minutes.
6. Miscellaneous Business.
7. Adjournment.
8. Benediction.

Fourth Day—Evening.

Friday, April 29, 1910, 8:00 P.M.

Regular Preaching service and Communion.

Sermon by Dr. A. W. Lightbourne, Dover, Delaware.

Final Adjournment.

When the above Tentative Program appears in The Christian Sun, the Committee desires a careful reading by members of the Convention, and any suggestion or criticism will be thankfully received and considered if sent in promptly.

We thank the Boards and Committees for their help. If any speaker who has been selected by any Board and placed on the Program cannot fill the place assigned him, notify us at once; or if you want to change the form of your subject, send in the change before we complete the work and go to press with the Program.

We have made an honest effort to prepare a good program, and hope to improve it before it is finally printed.

Hoping that our work may merit the approval of the Delegates and secure their cooperation in its execution, we are, sincerely,

W. W. Staley,
P. J. Kernodle,
J. W. Wellons.

March 30, 1910.

Catawba Springs.

The work at Catawba is in fine condition. Congregations have been fine all winter. They are a loyal band of workers and stand by their pastor in all enterprises of the church. It is a great pleasure to serve such a people. We now have on hand money to paint and reseat the new church. This work will begin at an early date. We are anticipating a memorial service the first Sunday in May. The Sunday school at this place is in excellent condition under the superintendency of Bro. John Murray with the assistance of an enthusiastic corps of teachers and studious pupils. The church and Sunday school have purchased a new organ that adds great interest to the music. Greetings to all the laborers in the Master's vineyard.

A. P. Barbee.

Durham.

The Main Street Christian Church in Durham is not idle. We are taking advantage of every opportunity to increase our membership. Since my last letter, we have received into church Bro. and Sister J. J. Winston, who were formerly members of Oak Level Church. We have now some prospective members from the Presbyterian revival. Our work is in excellent condition at this time. We have raised in the last two months two hundred dollars, not counting expenses of our Easter offering and missions. We enjoyed a fine Easter. Monday following we had a glorious experience with the children out on an Easter egg hunt and trolley ride over the entire car system. Every one was happy, no accident. All praised the Lord together. The city enjoyed the child life

Some of the brethren and sisters were deprived of the Easter blessings because of sickness. Our city has undergone a scourge from measles and pneumonia.

Our Sunday school is taking on renewed life. We have organized a Baraca and Philathea Class.

There is great enthusiasm manifested in the organized class work. We hope to continue the work until the school is thoroughly organized. The Baraca Class entertained the Philathea Class on the night of the 16th inst. in the Odd Fellows' Hall in a royal manner. Mrs. D. M. Harward read a paper of great interest to the Sunday school and church. C. C. Mulholland, Supt. of the S. S., and Brother C. Herndon delivered excellent addresses on the subject of Sunday-school work, several suggestions were presented and adopted by the classes for the improvement of the interior of our church. The Philatheas will entertain the Baracas about the 10th of April in the K. of P. Hall.

Our church has enjoyed the practical experience of the Laymen's Missionary Movement by doubling our Foreign Missionary assessment. Bro. C. C. Mulholland using his class to solicit mission funds, raised the amount necessary.

We solicit the prayers and sympathy of all The Sun's readers for our success in the Durham work, and also ask that all who have subscribed to the indebtedness of our church to send to the pastor of the church amount subscribed. We would also appreciate donations from all The Sun's readers to aid in liquidating the debt on our property.

A. P. Barbee.

Portsmouth Letter.

250 SHARES OF $10 EACH FOR THE COMPLETION OF NEW CHURCH.

How many shares will you take? Let me hear from you at once.

Previously reported 4½ shares ...$45.00
J. W. Powell 4.50
3rd Church S. S., Norfolk 3.50

Portsmouth S.S. and church 90 shares taken Easter Sunday and will guarantee the raising of ten more shares.

This gives a total of 105½ shares and a fraction. There are left 144 shares to be taken. We appeal to everyone who wishes to see the work prosper and are willing to help a struggling cause to send in one or more shares at once. If you are not able to give the whole share, ask your friends to join you and make up a share. Do this at once.

This $2500 will meet the balance of our financial obligations in reference to the new building and furnishings. The loan which I referred to in last letter has been definitely arranged for. The money will be turned over to us about April 15th. Remember, this lacks $2500 meeting the total cost of building. This must be raised. How many shares shall we have to report next week? Let us have a large number.

If you had been present at the Sunday school Easter Sunday morning, I am sure it would have done you good. A large number of us were surprised at the way the people took to the offering. We had hardly hoped to reach 90 shares. We had thought it would be a fine thing if we could raise 100 shares, but little did we dream of doing as much. The plan used was this: We reversed the Sunday School Chart for the quarter and put a piece of crayon in the hands of Prof. S. M. Smith and had him write the name and number of shares taken on the chart. He was kept busy for quite awhile. We stated that we believed that this would mean the raising of the 250 shares. We are confidently expecting that this shall be done within the next 30 days. Send shares to writer, 617 Effingham St., Portsmouth, Va.

J. W. Harrell.

—McClenny's Life of Rev. James O'Kelly and the Early History of the Christian Church is promised from the press by April 20. It will be an invaluable addition to our literature.

NOTES AND PERSONALS.

—Rev. J. W. Harrell is "making good" at Portsmouth, and is doing a very great work there.

—Rev. L. F. Johnson contemplates a series of meetings with the Hillsboro St. Christian church in April.

—Rev. J. O. Atkinson is this week assisting Rev. C. H. Rowland, pastor, in a series of meetings at Franklin, Va.

—Let every Sun reader read this week Prof. S. M. Smith's "Portsmouth" Letter." It is worth while, and exceedingly interesting.

—We trust that many of our Sunday-schools will profit by what Prof. Smith has to say in this issue of The Sun about Music in the Sunday-school.

—A pertinent question for our Southern Convention: Will we act, or will we just "resolve"? As a distinguished exchange remarks: "Many a Convention, or Conference, has been wrecked on the fatal rock of preambles and resolutions."

—Her host of friends will be glad to know that Mrs. D. J. Sipe, who has been at a Greensboro hospital critically ill, is improving, and hopes to be able to be removed from the hospital in a week.

—This week's Sun carries the tentative program of Southern Convention which convenes at Suffolk, Va., April 26-29. Those who made the program have wrought earnestly, and, without doubt, to good results. Suggestions to Chairman W. W. Staley are now in order and will be gratefully received.

—Pleasant Grove Church, Halifax Co., Va., decided last Sunday to purchase four dozen Gospel Hymns No. 1 to 6 to add to the present number, so as to enable the congregation to join in the singing. Scores of our churches have not half enough books to pass to those who would look on and sing, if they had an opportunity. And that is regrettable indeed.

—Prof. W. A. Harper, in his department elsewhere in The Sun this week, presents a solid array of convincing facts establishing the cause for the organized Sunday-school class. He holds a genuine testimony meeting that should be sufficient to start a revival. If any Sun readers are failing to follow Prof. Harper in the great work he is doing, they are missing the very best that The Sun has to offer.

ELON COLLEGE NOTES.

—Rev. R. L. Williamson, Assistant pastor of the Burlington Christian church, filled the College pulpit at the eleven o'clock service last Sunday, and preached to good acceptance. A speaker here scarcely ever gets better attention than was given Mr. Williamson.

—Major Elijah Moffitt of Asheboro, president of the North Carolina Sunday School Association, stopped over here a few hours with his brother, Dr. E. L. Moffitt, on his way to the State Sunday School Association which meets in Wilson, N. C., April 5-7.

—Professor Cobb attended the Alamance County Sunday school Association at Cross Roads Presbyterian Church last Saturday and Sunday, he being secretary of the Association. Prof. Harper was present on Sunday and made an address before the Convention.

—Rev. J. F. McCulloch, editor of Our Church Record, Greensboro, N. C., is to preach here next Sunday.

—Professor W. A. Harper, Miss Ruth Jones and Rev. J. Lee Johnson were elected as delegates by this Sunday school last Sunday to the Wilson Convention this week. Alternates: Mr. J. W. Barney, Miss Cora Lawrence, Mr. J. C. McAdams and Miss Affie Griffin.

—Several teachers have arrived to begin the Teachers' Normal Course which will open Tuesday of this week.

—Mr. W. L. Smith was badly hurt by being in a runaway in which he was thrown from his wagon. He is improving, however.

W. P. Lawrence.

MUSIC IN THE SUNDAY SCHOOL.

Every department of our Sunday school work is taking on new life. We are making reasonable progress along all lines. This is nothing more, however, than we should expect. We are living in a progressive age and we are supposed to at least keep up with the times. The music we have in the Sunday school is one of the most important parts of the program. Indeed, without it the Sunday morning session would be exceedingly dull and uninteresting. That music plays an important part in school life is shown in the fact that special attention is given to it in the day school. Along with many other branches it is regularly taught in many of our public schools. Our children are being taught to sing, and if the Sunday school wishes to interest them on Sunday the music provided must be up-to-date. There is no reason why the music of the Sunday school should not be brought up to at least the respectable place in the scale of cultivation, and if the church music of the next generation is to be better than that of today, the place to start the improvement is not simply in the day school but in the Sunday school as well.

Plenty of song books is the first essential.

There is scarcely any end to the variety of song books provided to-day. There are hundreds to choose from. Some are rather difficult for the average student, others are easier. It is a mistaken idea that just any kind of book will do for the Sunday school. Church hymnals and gospel hymns are all right in their place, but they do not belong in the Sunday school. The Sunday school demands a different kind of music from that used in church services, prayer meetings and revivals. Song-books are cheap and it is not impossible to provide a sufficient supply. The music in many a Sunday school has sufferel in the extreme because too much economy was practiced in the purchase of books. There should be a sufficient number of books to give every person present a copy. These should contain both words and music. Word editions have no place in Sunday school. Whatever may be the conditon of the finances of the school some arrangement should be made to provide a full supply of books—just a few will not suffice.

Learn all the songs.

One or two new songs should be learned every Sunday. Some schools ignore many of the finest hymns in the book by using only the familiar tunes. Songs appropriate to the day should be chosen whenever possible, and the leader should take occasion to call attention to the sentiment expressed in the words. Too often the thought contained in the words is overlooked entirely. The pianist or organist should be familiar with the entire book and able to play with authority. An orchestra, even though it contain but four or five players, is preferable to a blatant cornet soloist, and must be considered a valuable adjunct to any school.

Every Sunday school should have a choir.

The members may be selected from the best singers in all the classes, or the different classes may be asked to act in this capacity for a month or a quarter, each taking the work in turn. This choir should be given to understand that they are expected not simply to lead the singing but to provide special music for each Sunday.

Lastly, every school should arrange at least once a year for a competent instructor to give a series of music lessons to the entire school, every member being urged to attend.

S. M. Smith.

—300,000 organized miners in the coal fields of Pa., O., Ind., Ia., Mo., Kan., Oklahoma and Ark. quit work March 31, demanding higher wages.

NOTES AND COMMENT.

—Miss Marie Corelli, the novelist, is said to be critically ill at her home at Stratford-on-Avon.

—About 2,000 delegates attended the Alabama State Sunday School Association at Mobile last week. The session lasted three days and was of great interest, many of the leading Sunday school workers of the country being present.

—The big battleship Florida, one of the superdreadnaughts of the navy, with a displacement of 21,000 tons, is to be launched at the New York navy yard May 12. In this glorious "piping time of peace" we of America are preparing for war—or for something.

—The Southern itinerary of the Laymen's Missionary Movement closed with the Convention at Phoenix, Ariz. There were seventeen conventions held in all and each was crowned with success far exceeding the anticipations of the most sanguine. Between fifteen and twenty thousand men attended the seventeen conventions.

—It is announced in the papers that a fund of $175,000 has been guaranteed to help Dr. Frederick Cook establish his claim of having discovered the North Pole. If Dr. Cook made the discovery it should not require so much to get the truth established: if he did not, that amount is too much to waste on a falsehood.

—The esteemed Alamance Gleaner deposeth thus:

'This weather makes a fellow want to get together his hooks and lines and hie away to the rivers and creeks. Dr. J. O. Atkinson of the Christian Sun should be feeling happy these days."

He is. Went fishing the other day and caught—but who would believe an editor if he told what he caught?

—Over in Tennessee robins were sold recently at ten cents a dozen. It is estimated that 150,000 of the red breasts were shot or snared in the vicinity of one town. There is scarcely a more valuable bird known than the robin, beautiful to look at, matchless in song, and invaluable as an insect destroyer. The sacrifice of the robin and other song birds is indefensible and is deplorable.

—Governor Kitchen is being bitterly criticised for commuting the sentence of Baxter Shemwell from five months imprisonment to five days and from a $2000 fine to $500. Shemwell is of Lexington, N. C., has figured more than once in shooting affrays, and was under indictment for drawing two pistols on a railway conductor and causing him to stop the train at Lexington when it was not scheduled to stop there. The general belief seems to prevail that Shemwell's penalty by the Court that tried him was light enough, and that by the Governor's interference, there has been a miscarriage of justice. Shemwell is a rather bad character but has strong backing of money and friends.

THE INSANE CRIMINAL.

Before the newly created English court of criminal appeal, a case has lately been tried which shows one marked difference between English and American criminal law.

At the trial of a man who is undergoing imprisonment for murder the plea of insanity was entered and maintained. The jury, in accordance with the English law, rendered a verdict of "guilty, but insane." The prisoner was thereupon committed to an asylum for the criminal insane, there to stay "during his majesty's pleasure," which ordinarily means for life. The court was asked to decide whether the prisoner had the right of appeal against his conviction. It decided that he had, but it refused to accept his defense that, at his trial, he was only shamming insanity. The man therefore remains in confinement.

In America a different practice prevails. The prisoner in whose behalf the plea of insanity is raised is put upon trial, as in England, like any other prisoner, but the verdict of the jury is merely guilty or not guilty, without definite reference to the man's mental condition. He may be committed to an asylum, or he may go free; and if he be committed, he still has recourse, through counsel, to a writ of habeas corpus, by which he may be able to show that he is now sane, and is therefore entitled to his freedom.

The American practice has led to so many scandals and such serious defeats of justice that a special committee of the New York Bar Association has been considering, and now recommends, changes in the law, the most important of which is the adoption of the English practice of returning a verdict of "guilty, but insane." The committee also recommends that laws he passed which shall make is much more difficult for a criminal once committed to a state asylum to secure his freedom on the plea that his reason has been restored.—Youth's Companion.

THE COUNTRY CHURCH.

At a leading theological seminary there has been delivered recently a series of six lectures upon the rural church and its future. The city church has its problems to face,—intricate and complex problems, which engage the best thought of deep thinkers,—but the country church is in itself a problem.

The changing conditions in country communities in the past century have been manifested in no way more than in their religious life. In the pioneer days in this country the church and school stood side by side in every new settlement—one church and one school, both well supported and well attended.

Then came the differences of creed which split the one church into many. In numerous country communities this has meant several struggling churches, instead of one strong one; and in many others it has resulted in no church at all, where once one flourished.

Of late there has been a movement for consolidation and reunion—not in the non-essentials of creed and dogma, but along the broader lines upon which fair and well-meaning people have no occasion for differences when they assemble to worship God. In this movement lies the chief hope of the country church. Such unions, when they are possible, solve in the main the important financial problem.

It does not follow that the genuine religious spirit has been dying out among country people while the old-time denominational fervor has been disappearing. Country life on the whole was never more sweet and wholesome than it is today. In such an atmosphere the religious spirit cannot die, and the church cannot suffer more than a temporary eclipse of its activity and influence.—Youth's Companion.

ABIDE WITH US.

A Persian fable says: One day
A wanderer found a lump of clay
So redolent of sweet perfume,
Its odors scented all the room.
"Who art thou?" was his quick demand.
"Art thou some gem from Sammarcand,
Or spikenard in this rude disguise,
Or other costly merchandise?"
"Nay! I am but a lump of clay."
"Then whence this wondrous sweetness —say?"
"Friend, if the secret I disclose,
I have been dwelling with the rose."
Sweet parable! And will not those
Who love to dwell with Sharon's rose
Distil sweet odors all around,
Though low and mean themselves are found?
Dear Lord, abide with us, that we
May draw our perfume fresh from Thee!
—Unidentified.

"There is no sorrow, nor any sighing,
Nor any sin there, nor any dying."

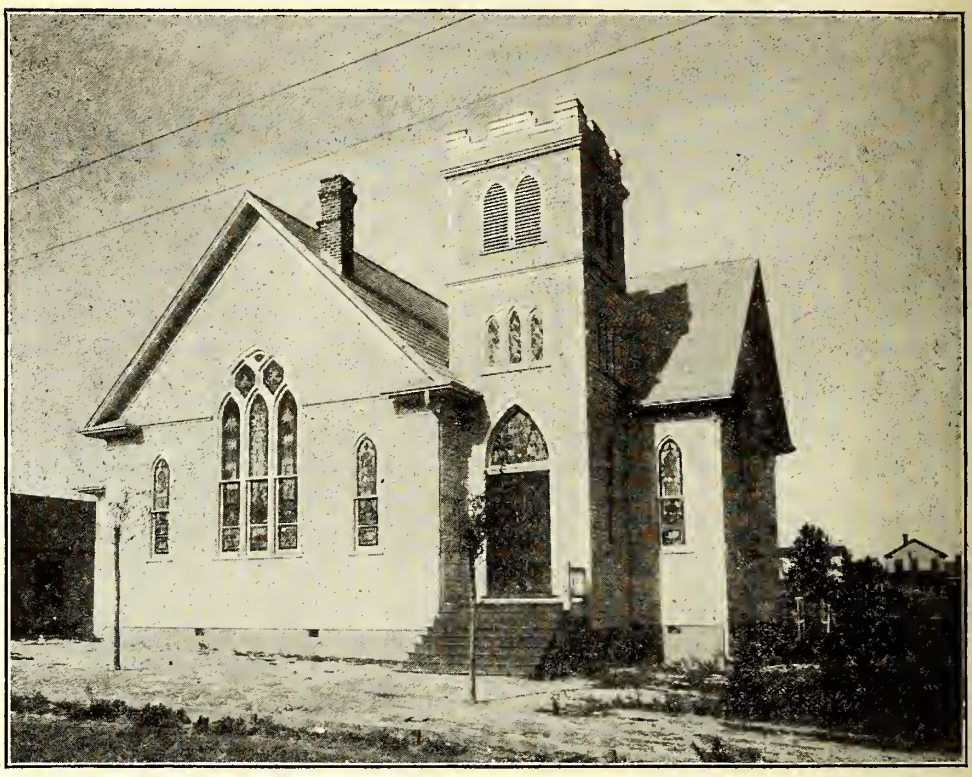
WAKEFIELD CHRISTIAN CHURCH, WAKEFIELD, VIRGINIA

During the early part of the year 1906 the idea of a Christian church materialized, and March 1, Rev. H. E. Rountree, pastor of Waverly Christian church was called to Wakefield by a few faithful and loyal members of Burton Grove and Spring Hill Christian churches, many of whom lived in and near the town, to preside over a meeting, the purpose of which was to organize a Christian church. At that meeting the organization was perfected with twenty-six charter members, and has been known since as the Wakefield Christian church. Bro. Rountree, having all of his time engaged, could not serve the young organization, so Rev. W. D. Harward was chosen pastor. Owning no property in town the Episcopal church was rented and regular services were held there. To think of building at that time was out of all reason, because only $800 was in sight. Rev. W. D. Harward served the organization till October of the same year, but during the time the organization bought and paid for the church lot upon which the new church now stands.

Rev. H. E. Rountree was elected pastor, and served the church till the pastorate was divided into the Waverly and Wakefield pastorates, which was in the summer of 1909. The writer having been chosen as pastor of the Wakefield pastorate, his work began Nov. 1 of the same year. We still held services at the Episcopal church. In a few weeks after the writer had begun his work, with the assistance of Bro. Rountree, plans were in hand for the building of a church. Material was gathered at once and within three months the building was going up.

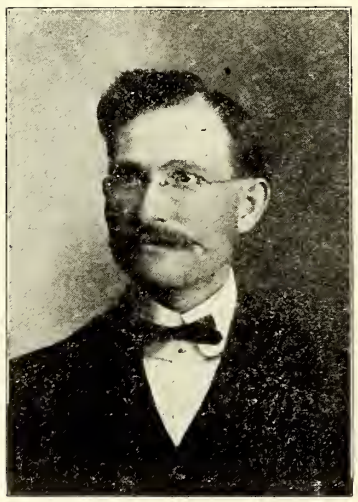
On the fourth Sunday in June, 1909, the church having been completed, Rev. J. O. Atkinson, D.D., of Elon College, N. C., was with us and preached one of the most able sermons that has been heard in this part, after which a subscription was called for the purpose of covering the indebtedness on the new building. More than enough was subscribed to cover the indebtedness. The church was then dedicated by Dr. Atkinson, after which a sumptuous dinner was served to the very large congregation that had gathered to the service. In the afternoon, Rev. H. E. Rountree, A.B., preached an able sermon to a large congregation.

The church completed, as you see it in this issue, has an auditorium 45x30 feet; Sunday school room 16x30 feet; a study room and a large tower. The windows are gothic and made of Opal Granite and Opalescent Granite. The auditorium is seated with beautiful quarter-sawed oak



WAKEFIELD (VA.) CHRISTIAN CHURCH

circular pews. The Sunday school room is seated with chairs to match the pews. Both rooms will seat about 300 people. The aisles, choir and pulpit platform are covered with handsome carpet. The building is lighted with acetylene. The church property, complete with furniture, cost $5500. We now have a good con-



REV. C. C. JONES,
Pastor Wakefield (Va.)
Christian Church

gregation, and a membership of fifty-six good people. We have an indebtedness at present of $1800 on the property.

We are hoping to be able to meet the notes, but subscriptions are not cash, and we are beginning to learn that quite forcibly. C. C. Jones, Pastor.

Columbus, Ga., Letter.

It was my happy privilege to attend the State S. S. Convention of Ala., which was in session at Mobile the 23rd, 24th and 25th of last month. Our genial and efficient editor, Dr. Atkinson, says that there is inspiration in numbers, and in this we most heartily agree, for it was truly an inspiration to be in an assemblage of fifteen hundred earnest Christian men and women, such as the Mobile delegation. I failed to ascertain the exact number of delegates, but it is safe to say fifteen hundred, there being about twelve hundred enrolled the first day and delegates continued to come in until the last day. The convention was replete with interest from the first song to the last benediction. Messrs. E. O. Excell of Chicago, Ill., and A. W. Roper of Ardmore, Okla., were in charge of the music.

Prominent among the speakers were Marion Lawrence, of Chicago, Dr. A. L. Phillips of Richmond, Va., and Dr. F. B. Meyer of London. With this corps of efficient leaders any State Sunday School Convention could be nothing less than an eminent success. This fact was very plainly demonstrated at Mobile. The singing was inspiring, the addresses uplifting, the fellowship delightful and the hospitality of the Mobilians unexcelled. Because of this convention, Ala. is a richer, happier, better State. Such meeting will have a telling effect in years to come.

Rev. J. H. Milam preached at Waverly Terrace last Sunday, both morning and evening. His sermons were well received. The Sunday school at this point ha

had an increase in attendance for the past few Sundays.

We held two delightful services in Girard last Sunday. On account of sickness in the community our congregations were smaller than usual, but a deep interest prevailed at each service.

Bro. J. F. Hill has been confined to his bed for several days on account of lagrippe.

As the spring comes on and pneumonia, lagrippe and "bad colds" give way. we are hoping for better things in our church work.

G. O. Lankford.

April 1, 1910.

OUR PORTSMOUTH CHURCH.

As a denomination we have no work before us at present that should give us greater concern, or prove of more general interest than that being done by Rev. J. W. Harrell and his loyal congregation at Portsmouth, Va. I have recently had the pleasure of worshiping with this congregation and I must say that the work being done there was simply a revelation to me. I doubt if more has ever been acomplished, in the same length of time, anywhere within the bounds of our Southern Church than has been accomplished in Portsmouth. With only a small band of workers, Bro. Harrell began there a few years ago under circumstances that were not in every way encouraging. From a rented hall down-town they moved into the chapel on the corner of High and Effingham Sts. This building, a small framed structure, represented, at that time, the total capacity of the congregation. The erection of a building at that point proved a wise investment, as the business of the city moved in that direction and the congregation has been able to sell to advantage.

The new church on the corner of Washington and County Sts. is well located, and when completed will probably be the handsomest church of our denomination anywhere in Eastern Virginia.

It is seldom prudent to go into debt, and although there will be a heavy debt on the church when completed, I am sure that Bro. Harrell and his congregation acted wisely in deciding to put up such a building. As a denomination we have been too stingy in matters of this kind heretofore. We have insisted too much on doing things on a cheap scale instead of going the limit and doing our best. As a result, in many sections we have been regarded as a cheap denomination. Every member of the Portsmouth church is proud of the new building—the city is proud of it. Our denomination will henceforth have a standing in the city which will be second to none. The effect is easily noticeable; already new members from the best families in the city are asking for membership, so that scarcely a Sunday passes but that several are added.

The Sunday school is completely running over. The writer was present last Sunday and from the secretary's record made the following notes: Number present first Sunday in this quarter, 102; present last Sunday, 179. Number on roll first Sunday in the quarter, 194; number on roll last Sunday 269. Sixty-seven new scholars have joined the school during the past month, and next Sunday I doubt if those who go will be able to get seats. They expect to move into the Sunday school room of the new church in about two weeks. The little chapel has reached its limit. Not only has the membership almost doubled during the past quarter, but every other department has likewise increased. The collections are about double what they were at the beginning of the year. It is wonderful how loyal these people are. Although under a heavy financial strain for the past year or more, yet they are anxious and ready to do more. Nine hundred dollars was raised in Sunday school last Sunday, almost without any effort, although the idea was not thought of until just a few minutes beforehand. I understand that all the finances of the new church have now been arranged with the exception of $2500 which must be raised in cash within the next thirty days. The congregation will take care of $1000 of the amount which is really more than they should be required to give. I want to appeal to the brotherhood at large, both North and South to lend a hand at this critical moment and help to raise this amount. The new building is almost completed, but the work is handicapped for lack of funds; the workmen must have their pay. Let all our Sunday schools take a special offering and forward same to Bro. Harrell at once. Let every individual who can, make a contribution. Every dollar given to that work now will pay handsome returns in years to come. Brother, will you help? **Do it now!**

S. M. Smith.

PREACHING AT ONE HUNDRED.

The New York Christian Advocate of last week carries a cut showing the face, clear features and erect form of Rev. Cicero Barber, a minister, whose remarkable life is thus told about:

"The Rev. Cicero Barber, senior member of the Troy Conference, on March 13, three days after he had celebrated his one hundredth birthday, delivered his annual sermon at Fort Edward, N. Y. This patriarch was born in Schoharie, Schoharie County, N. Y., March 10, 1810. After being in a district school till fifteen, and several years in a store, he entered Cazenovia Seminary. Later he became a minister, and in Bangs's History, which contains a list of all the Methodist ministers in America from the beginning to 1838, his name appears among the ministers admitted into the Methodist Episcopal Church in the year 1837. After many pastorates not far from the border line separating Vermont from New York, now in one and then in the other state, though his general health was unimpaired, he was obliged to superannuate because of his inability to preach three sermons a day, which was required at that time from most pastors. He then moved to Fort Edward in July, 1856. This spring he will celebrate the seventy-third year of his connection with the Troy Conference.

"At the age of thirty-two the Rev. Cicero Barber was prostrated by an attack of bilious fever. The attending physician informed him and his friends that the patient probably would not recover, as he had not the constitution to build on. At the present time he has an aspect of health equal to many, if not most, persons seventy or seventy-five years of age. Dr. Howard Crosby used to say that no really attested centenarian could be found.

"The annual sermons he has been delivering were in all cases prepared for the occasion. On Sunday the Methodist Episcopal Church was filled. His sermon was interesting and the subject of it was 'Personal Belief.' He preached about thirty minutes and every word was heard distinctly throughout the church."

—Ex-President Roosevelt is to receive the degree of Doctor of Laws from the University of Berlin. Besides knowing law, President Roosevelt is also a great hunter of big game.

—The American Telephone and Telegraph Co., incorporated under the laws of New York with now a capital stock of $500,000,000, is the second largest corporation in the world, the United States Steel Corporation being the largest.

—Enthusiasm is not the only element in the convention of the Laymen's Movement. For instance, under the inspiration of enthusiasm, Chattanooga, Tenn., pledged to raise $60,000. That was the other day. Working under the help of that inspiration $50,000 of the amount has already been raised.

THE CHRISTIAN SUN.

Founded 1844 by Elder Daniel W. Kerr. Organ of the Southern Christian Convention.

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Advertising rates given on application.

J. O. Atkinson, Editor and Publisher.

Important Notice.—As readers will see, The Christian Sun is now published at Greensboro, N. C. The office of publication there is 302½ South Elm Street Our editorial office, however, remains at Elon College, N. C., to which all letters and communications to the Editor should be addressed, as heretofore.

FREE GIFTS.

Freely ye have received, freely give. Matt. 10:8. Golden Text for Sunday, April 10th.

Our Savior never requires more of any one than He gives. He demanded service of His disciples; but look what service He had rendered them. From obscure fishermen, and filling the humbler walks of life, He had chosen them, had instructed them, and was fitting them for the most enviable stations that men had ever, in all the world, been called upon to fill. They had witnessed His miracles, heard His matchless sermons, and imbibed of His marvellous life. And more than all this they were now invested with authority and with power such as no princes, potentates, or kings of earth could confer. In the exercise of this power and authority they were to go forth. They had received freely. All that is required, in turn, is full and free and ready service. Surely they would give this.

Christ's gifts are never niggardly, but always lavish and abundant. He does not know how to bestow out of a meager hand. All His gifts to us are free gifts.

There is that in this world which is above money and without price. Power with God, authority from the divine One, is of this character. And though it is priceless and above all value, it is freely given. God's richest gifts cannot be bought.

This injunction, delivered to the twelve immediate disciples, is delivered, with equal force and potency, to every follower of Christ today. There is no disciple of His who has not freely received. It is enjoined that he freely give. When one is called, by the election of free grace, into the vineyard of the Lord, such an one is invested with influence and with power. God has given such an one new and quickened life. One has, then, faith, hope, charity, all bestowed in richer and fuller abundance. Freely such an one has received. By this reasoning it behooves every Christian to be a worker for the Lord—to give of the light He has received, to labor with the hope that has been imparted, to toil with the faith that has been created.

Many have been enjoying the blessings of the gospel for years. Long ago God lifted them from a low to a high estate, through the years He has blessed them with the sweet and ever brightening hope of a blessed immortality. Freely such an one has received, freely should such an one give of the light and life and inspiration that were received.

Did you, as a Christian, ever sit down to enumerate the blessings that had been bestowed, gifts that God had given without money and without price? If so, they were found to be almost without number. With such bounty and freedom have God's gifts been bestowed upon you. Well, how freely have you given of your power, authority, influence, enlarged faith, increased hope, to others?

Freely ye have received, freely give.

WEIGHTY QUESTIONS.

There are certain great questions one cannot answer with word of mouth. Their answer must come from something deeper than human speech. Nothing short of the obedience of the heart, the acquiescence of the soul can answer them.

The Bible, especially the New Testament, abounds in such weighty questions. They are too powerful and penetrating to be answered with a word. They must be answered, and are answered, with a life. Here is one: "What shall it profit a man, if he shall gain the whole world, and lose his own soul?"—his life, himself? To answer that question with a negative, Nothing, would be meaningless. The only way one can reply is with one's life, a life which all along says, If I climb to the last cliff of the precipice only to fall therefrom to my ruin I have done all my climbing in vain. The question is penetrating, and is meant to go to the depths.

Here is another: "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" Salvation is a high thing of priceless and immeasurable worth. If a righteous man who has pursued it with all his zeal and godly fervor scarcely attains, where shall the man be who has given no attention to it, and has, in fact, persistently refused to attend to so important a matter? Where shall he be? You need not answer such a question as that with word of mouth. It seeks for a soul's reply, a heart's answer. Where shall he be? Eternal justice, everlasting truth holds out the answer which is so apparent that a way-faring man, though a fool, need not err in reaching the inevitable conclusion of it.

Here is another: "How shall we escape, if we neglect so great salvation?" We need not quiver or cavil about that. How shall we escape, if, having so great and priceless a gift offered us, we persistently say we will have none of it? How shall we? That goes to the very center of things. That finds the heart and lodges the interrogation, How? And the life of a man answers it, as cause is answered by effect.

One reason many do not like to read the Word of Truth is because it seeks, searches them out, finds them, puts questions, powerful and penetrating, that cannot be answered with a bow, or a shake of the head. A simple affirmative or an empty negative will not do. The Bible asks questions that can only be answered with a life.

One more: "What shall a man give in exchange for his soul?" What? The riches of earth, the power of kings, the fame of monarchs? What will these weigh and profit placed on one end of the balances when the soul is placed on the other end? What shall a man barter and bid off his soul for? Wherein is there profit when the transaction is done? What?

"A Man's A Man."—A splendid statue, striking and appropriate, of Phillips Brooks, done in bronze and designed by the late Augustus Saint Gaudens, has been recently erected near Trinity Church, Boston. A current magazine commenting on this says: "Although seventeen years have passed since this distinguished preacher died, the memory of the Bishop's life still lives as one of the precious heritages of the Christian Church." All of which is strikingly true. Phillips Brooks is one of those great characters who grows and grows and grows even after his body has returned to its native dust. His sermons and sayings, short articles and contributions to public speech and print are more quoted today then they were fifteen years ago. And no one ever stops to enquire to what church he belonged. It makes no difference now whether he was Episcopalian or Presbyterian. To all who read and know of him through his great contribution to the world's betterment he is just Phillips Brooks, a Christian, a preacher of truth and righteousness. Denominational differences disappear at death—if not before.

SUFFOLK LETTER.

Our "Easter Services" last Sunday were enjoyed by a vast congregation that filled the church to the last bit of standing room. The morning was given over to the "Children's exercises," consisting of recitations, solos, duets, and choruses by the "Little People" and the "Junior Choir." This choir consists of 25 members who have been trained by Miss Florence A. Harvey who is leader of the "church choir." The ladies had decorated the church with palms, ferns, Easter lilies, and cut flowers. Canaries in their cages hung around the auditorium and joined their sweet voices with organ, piano, and the children. The great audience joined, sympathetically, in the services and felt that the bright day was rendered brighter by the happy children who filled the temple with praises.

The service at night was well attended, the choir rendered splendid music, and the sermon was on "Lessons From the Empty Tomb." The day was ideal and the celebration of the resurrection of our Lord is ideal in its historic reference and in its future significance. No Christian doctrine includes so much for hope as the resurrection from the dead. All that is sweetest in our religious hopes are contained in this cardinal doctrine of the Christian teaching. The "City of the Dead" will one day be the livest place on earth; when other cities are in ruins the cemeteries of earth will be filled with life and activity.

The offering in cash was $768.18 and some more will come in next Sunday The call was for $800, and the full sum may come in. We now have our Conference money all in hand and can give our efforts to other lines. As pastor I always feel a sense of relief when we get our Conference money, and for many years we have put our Conference money in bank just after Easter. We have found it a good plan not to wait till the end of the year to get Conference funds. Near the end of the Conference year the weather may be rainy or some other interests may crowd the minds of the people and even hard work may fail to get in Conference funds.

On Wednesday night, March 30, a good union meeting was held in the Suffolk Christian Church, as a farewell service in honor of Rev. J. B. Dunn, Rector of St. Paul's Episcopal Church, and Rev. W. M. Seay, Pastor of the Baptist Church, who have accepted calls to Lynchburg and Hampton, Va. Mr. Dunn has been in Suffolk nearly 13 years and Mr. Seay four years. Their ministry in Suffolk has been characterized by broad and fraternal pulpit and social service. The ministers of Suffolk have labored together in harmony and practical unity, and, as both of these ministers are leaving the first of April, the ministers who remain conceived this meeting as a public recognition of their worth to the community during their stay and ministry in Suffolk. They have contributed to the creation of a religious atmosphere larger than denominational enclosures and thus leave the entire community their debtors and full of regret at their leaving.

This meeting not only emphasized the fact of fraternity existing between the ministers and congregations of Suffolk, but the value of such co-operation in the fellowship of believers and in the force of the gospel ministry. A divided pulpit results in a divided church and a loss of pulpit efficiency; but a united pulpit means united congregations, and that means a mighty religious force in the community. Suffolk is proud of the good feeling between her preachers, and the preachers are proud of the good feeling among the churches. W. W. Staley.

NORFOLK LETTER.

Rain interfered somewhat with attendance at church and Sunday-school services yesterday, though generally a good day was reported. The Third Church school had within four of the highest number it has had at any time. Four new scholars including one in the Home Department. The young people's class held a meeting at the home of their teacher, Mrs. Jno. Cartwright, on Friday night, and perfected a class organization, with Miss Marshburn Pres., Ernest Porter Sec., and Miss May Dean Treas. They will hold monthly meetings. I think I will be able to report the organization or at least two others soon.

Bro. B. L. Nichols is building him a nice modern home on 35th St. near the City Park, and has rented his present home on 33rd St. to Bro. Howsare to whose coming in June we are looking forward with pleasure.

Bro. Keys has been conducting a series of meetings at South Norfolk during the past two weeks, and they will continue through this week. He reports fine attendance with splendid interest, several conversions, with prospects of some additions before the close of the meeting Rev. McD. Howsare, of the Temple, who was a delegate to the World's Sunday-school Convention at Jerusalem, has been selected by our American Mission Board as a delegate at large to the next World's Convention which is to be held at Washington, D. C., May 19th. Bro. Howsare will be a creditable representative, as he is a representative man of our people, well up on the Sunday-school and its work.

J. W. Manning.

THE COST OF LIVING.

The Magazines are full of it, and even Congress has gravely entered upon the work of looking into the matter. It makes us think less of our law makers to see them undertaking to discover a thing which if they found they would hasten to conceal for fear it would hurt the party. We are glad to see that Senator Simmons had the wisdom to withdraw from the Committee appointed to go into the matter. He could not afford to humor the joke. Well, what is the cause anyhow? We believe there is a cause and we believe furthermore that everybody knows exactly what it is. It is not the trusts nor the tariff, though these public enemies may contribute somewhat to the high prices of food stuffs. But we all know that the unprecedented prices we have to pay for eggs, butter, flour, corn, coffee, lard, bacon, pork, shoes, clothing and hats do not account for all the money that we spend. The price of provisions does not affect us as much as it did twenty-five years ago. A man can still support a family of three or four on twenty-five dollars a month for groceries. The trouble lies elsewhere, and we all know it. Our demands have grown so great that it takes three dollars now to get along on what two would have provided ten years ago. We are living at a high rate of speed. For instance: a family in ordinary circumstances in town were formerly content with John D. Kerosine lamps to furnish light for all that were in the house; now they must have electric light. Then they went to the stores to do their shopping; now they buy goods by telephone. Five dollars was once considered a big price for a spring hat. Now the cost ranges from ten to thirty-five dollars. The reason living is so high these days is that poor folks are trying to live like millionaires. The theatre is patronized by dry goods clerks who take their girls to the show at $1.00 a seat. The children must have their nickles and dimes every day to see the pictures; and so it goes. Congress need not bother its head about this matter. We all know where the trouble lies and we ought not to try to fool ourselves.—Charity and Children.

—Justice seems to travel with heavy foot in Spain also. That country has a law suit which has been on the calendar and before the courts since 1517.

THE CHRISTIAN ORPHANAGE DEPARTMENT.

CHILDREN'S CORNER.

The Band of Cousins.

Jas. L. Foster, Sec., Elon College, N. C.

"He that hath pity on the poor lendeth unto the Lord, and his good deed will He pay him again."—Prov. 19:17.

Amount brought forward	$473.07
Dues:	
William Staley Cheatham	.10
Blannie Franks	.05
Bettie Franks	.05
Dwight Franks	.05
Noma Franks	.05
Numa Franks	.05
Mary Lee Foster	.20
James L. Foster, Jr.	.20
Joel Edward Farrell, Jr.	.20
Monthly S. S. Offering:	
New Elam, N. C.	2.20
Third Church S.S., Norfolk	3.10
Henderson, N. C.	2.11
Linville, Va.	1.28
Special Offering:	
Marion Christian S.S., N.Y.	2.75
Miss Jessie Massey	5.00
Ingram, Va.	30.75
Mrs. G. D. and Mrs. Hoke Kearney	1.15
Miss Beulah Fowler (support of brother)	18.00
Amt. 11th week, 1910	67.29
Total	$540.36

Elon College, N. C., Mar. 30, 1910.

My Dear Children and Friends:—

We are in the midst of a "hot-dry-spell" this week, but hope for a shower in a day or two. Nice report this week.

We are grateful to our "Old Cousin," Miss Jessie E. Massey, who writes us a nice letter and sends an Easter $5.00. That's five dollars' worth of life, joy, and prosperity for 1910! Dr. Kent, of Ingram, Va., church, sends in the second installment of their Thanksgiving. This little band of workers made the largest Thanksgiving offering for 1909! We thank Dr. Kent for his special efforts, and also pastor and people for cash and kindness.

Dear friends, see, the Marion S. S., N. Y., sends us an affering and yet many schools right here at home have not taken an offering for the Orphanange. Will you kinlly do so?

Donations:

T. E. Brickhouse, Norfolk, Va., 1 bbl. apples (pippins.)

Mrs. E. J. Brickhouse, Norfolk, Va., 35 post cards for the children,

V. E. Kitchens, Roanoke, Ala., 2 gals. Alabama syrup.

O. D. Lawrence, Ramseur, N. C., 1 pk. Lawrence's Strawberry Seed Corn.

The Orphanage children love Bro. Brickhouse. He knows just how to reach their hearts. The barrel of splendid "pippin" apples got here Saturday 4 P.M., just in time for Easter Sunday. In behalf of the children I thank you for your kindness.

Sister Brickhouse also remembered the children with cards and the girls all love post cards; but when it comes to Ala. syrup, the boys get ahead of the girls. The syrup is very fine, Bro. Kitchens, and thus you and Sister Brickhouse please us.

Bro. Lawrence's corn is beautiful and we thank him, and hope to make some just as fine as his seed.

With this report we shall make up our report for the General Convention. We feel grateful and glad for the record of the past two years. Will give you some items later to think over.

Everton Morris is bragging on Elizabeth, his big cow, and her fine calf, and talking about the quantity of milk he will give us. We like for our boys to be interested in their work and their animals.

Mary Lou Mitchell says she has 50 odd biddies. Miss Dora "looks pleased" —the garden seeds are coming up nicely, and,and, and,—she got a new letter the other day!

Yours for work,
Uncle Jim.

Franklinton, N. C., Mar. 20, 1910.

Dear Uncle Jim:—

Gool morning, Uncle Jim. It is not simply a wave of the hand you receive, but hold out my hand and expect you to shake it. Mother showed me a few pictures in my Bible Story Book today. It is Sunday. I'll write more tomorrow.

I have reached the key number in the Bible in months—7. I have two lower front teeth. I cut the left hand one on Sunday afternoon, March 6, the day I was 6½ months old. Aunt Annie discovered it just before the clock struck 9 that night and I knew I had done something smart from the way they acted. I cut the other the following Friday.

My hair is golden and 3½ inches long. I am 2 ft. 4 in. tall and weigh 18½lb.

I haven't made the acquaintance of horses yet, but I can "cluck" as well as you can to them.

My little sweetheart will be 6 months old April 12, and I am glad to tell you I had a letter from her saying she was going to write a letter to The Sun.

FREEMAN DRUG CO.,
Dealers in
DRUGS, MEDICINES, PATENT MEDICINES,
and Druggist sundries, Perfumery, all popular odors, Toilet and fancy articles, Combs, Brushes, etc.
Prescriptions Carefully Compounded.
Burlington, N. C.

When in Burlington call at
T. H. STROUD'S
Store for DRUGS, SOFT DRINKS, and anything desired in drugs and Toilet Articles.

CAPUDINE for "THAT HEADACHE."
Out last night? Headache and nervous this morning? Hicks' Capudine just the thing to fit you for business. Clears the head—braces the nerves. Try it. At drug stores.

Did any of the cousins ever ride on an ice pond at 4 months old? I did Christmas. Grandpa and papa rolled my cariage out on grandpa's pond.

Dec. 31st I had my first ride on the train in company with grandpa, Pontie, Papa, and mama. We rode in the parlor car Miranda to Henderson. There my parents took me in another train for Oxford to visit grandpa and grandma Cheatham. They were pleased with me and said I was such a good baby.

Here is another dime grandma gave me.

Fondly,
William Staley Cheatham.

Glad you are growing so nicely, William, and now as the sunshine comes on mama lets you play in the sand and put it on top of your head you will think it great sport.

Raleigh, N. C., March 24, 1910.

Dear Uncle Jim:—

Enclosed please find twenty-five cents, our dues for March. Love to you and all the cousins.

Your nephews and nieces,
Blannie Franks,
Bettie Franks,
Dwight Franks,
Noma Franks,
Numa Franks.

This is fine, my little folks—when all write. Would we not have a family of cousins if all would write as you do?

Suffolk, Va., R.F.D. 1, Mar. 29, 1910.

Dear Uncle Jim:—

I failed to write February and am late this month, but will send money for both months. Had my pictures made last week with mama, grandma and great grandma. So you see little William Staley Cheatham is not the only cousin that

has a great grandma. I went to Windsor last Sunday to see my little cousin, and had a very nice time. Think riding on the train is fine. Spring is here and I am so glad that I can soon go barefooted and play in the sand.

Bye bye. Much love to you and the cousins.

Your little nephew,
Joel Edward Harrell, Jr.

Well, Joel, you and William Staley should be proud of your pictures and keep them long years.

Dear Cousins:—

We send our money for Feb. and Mar., 40cts. Our school will soon close, and I guess yours will too, so everybody be sure to write to the Corner and work "lots better" during the summer. Don't be lazy, but get new members, and let's do fine.

Lovingly,
Mary Lee Foster,
James L. Foster, Jr.

HEAVEN.

I love to think and talk and sing and preach about Heaven. I have strong ties in Heaven. I have a mother, father, and two sweet children who have gone on to that haven of bliss. Their dying testimonies make Heaven sweet to me. It makes me more determined than ever to try to reach that haven of rest.

Shall we meet again?

Men seldom think of the shadows that fall across their own path, hiding forever from their eyes the traces of loved ones whose living smiles were the sunlight of their existence. Death is the great antagonist of life, and the cold thought of the tomb is the skeleton of all feasts. We do not want to go through the dark valley, although its passages may lead to paradise; and, with loved ones, we do not want to lie down in the cold grave, even with kings and princes for our bed fellows.

But the fiat of nature is inexorable. There is no appeal of relief from the great law which dooms us to dust. We flourish and we fade as the forest, and the flowers that bloom and wither in a day have not a frailer hold upon life than the mightieset monarch that ever shook the earth with his footsteps. Generations of men appear and vanish as the grass; and countless multitudes that throng the world today will tomorrow disappear as the footsteps on the shore.

In the beautiful drama, Ion, the instinct of immortality, so eloquently uttered by the death-devoted Greek, finds a deep response in every thoughtful soul. When about to yield his young existence as a sacrifice to fate, his beloved Clemanthe asks if they shall ever meet again, to which he replies:

"I have asked that dreadful question of the hills that look eternal,—of the streams that flow forever, of the stars among whose fields of azure my raised spirit hath walked in glory: all were dumb. But while I gaze upon thy face, I feel that there is something in the love that mantles through its beauty that cannot wholly perish. We shall meet again. G. N. Holder.

Langdale, Ala.

WHEN YOU HAVE FOUND YOUR PLACE.

You will be happy in it, contented, joyous, cheerful, energetic.

The days will be all too short for you. Dinner time and closing time will come before you realize it.

All your faculties will give their consent to your work, will say "Amen" to your occupation. There will be no protest anywhere in your nature.

You will not feel humiliated because you are a farmer, or a blacksmith, or a shoemaker, because, whatever your occupation or profession, you will be an artist instead of an artisan.

You will not apologize because you are not this or that, because you will have found your place and will be satisfied.

You will feel yourself growing in your work, and your life broadening and deepening.

Your work will be a perpetual tonic to you. There will be no drudgery in it.

You will go to your task with delight and leave it with regret. Life will be a glory, not a grind.—Great Thoughts.

Obedience is man's way of lifting himself to the highest possible level. It is the upward push that a man can give his own life.—Bishop McDowell.

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P. M.	A. M.	STATIONS.	A. M.	P. M.
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4:25	8:10	Caraleigh Lv.	10:40	7:10
4:48	8:35	McCullers	10:22	6:43
4:53	8:40	Banks	10:17	6:37
5:04	8:52	Willow Spgs.	10:09	6:25
5:20	9:04	Varina	10:00	6:14
5:28	9:14	Fuquay Spgs.	9:50	6:05
5:50	9:35	Chalybeate	9:35	5:50
5:55	9:40	Kipling	9:28	5:43
6:08	9:53	Cape Fear	9:16	5:25
6:15	10:00	Lillington	9:11	5:19
6:23	10:08	Harnett	9:01	5:08
6:28	10:13	Bunlevel	8:55	5:02
6:38	10:23	Linden	8:45	4:52
6:49	10:34	Lane	8:33	4:40
6:54	10:39	Slocomb	8:28	4:35
7:10	10:55	Tokay	8:12	4:17
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W. A. HARPER, Editor and Field Secretary, Elon College, N. C.

[All notes and contributions for this department should be sent to W. A. Harper, Elon College, N. C. All items under this Department not signed are by its Editor and Field Secretary.]

ORGANIZED CLASSES—THEIR VALUE.

A Symposium.

We have been writing for thirteen weeks now in regard to the Organized Class and what it may be expected to do. In these articles we have traced the origin of the movement, described its aims, ideals, and methods, and suggested the results that may be expected to follow. In this week's issue we present the opinions of those on the firing line in our own Brotherhood, closing with the fine words of W. C. Pearce, who is the International Secretary of the Organized Class Work.

From Suffolk.

I am in receipt of your letter of the 19th instant asking me to write as briefly as possible the advantages of an organized Sunday school class as I have seen them in my class, and I will try to do so in the order of importance.

First—The Organized Class gives the members something to do in service on committees through which the work of the class is carried on.

Second—It creates a class spirit to a degree unknown in a small class.

Third—It relieves the teacher of the clerical work such as keeping records, making reports, etc., and gives him more time to present the lesson.

Fourth—It inspires the teacher to better work because of the enthusiasm generated by numbers.

The only disadvantage I see is that in a class the size of mine, which has at present 158 members, the teacher cannot have that close personal contact with the individuals composing the class that is possible with a small class of say 20 to 25 men.

On the whole the advantages so largely outweigh the disadvantages that I would strongly recommend an organized class in every Sunday school.

H. Woodward.

From Waverly.

Your request of the 19th inst. to hand. I take very great pleasure in reporting the work of the "Acorn" Bible Class. If there is anything about it which will be an inspiration to any other class, I shall be doubly glad.

The "Acorn" Bible Class was organized the third Sunday in November, 1908, with 17 charter members. On the third Sunday in July, 1909, the total class enrollment was 123 with an active list of 104. At the present time we have 70 on the "Live" roll and about 175 on the "Dead" roll. We have about 60 percent. attendance.

Benefits that have accrued:

First—It inspires other classes. Other classes in the school began more work at once and their membership increased. Three other classes in the school were organized.

Second—It inspired the whole school. It brought a big boom to the school and the enrollment quickly ran up from about 190 to over 350 including all the departments. The "Acorn" class had an orchestra. As often as it was convenient, it adjourned and reassembled with the school to play and sing for them in their closing exercises. We have not been able to use our instruments much in the school, but the way we sing make folks "sit up and take notice." In thus reassembling with the school, all march in double file and fill up the choir and one side of the auditorium. Inspiration!

Third—It reaches men who are otherwise not reached. Fifty per cent, and perhaps more, of the "Acorn" class are men who never went to the Sunday school and I suppose rarely thought of such a thing. Many of them were strangers and some foreigners. The chairman of our music committee is a German. The organized class cultivates fellowship and brotherly love and the clas spirit is enjoyed.

Fourth—Other schools and classes "sit up and take notice." We had not been organized three months before other classes were envious. The same fruits our class bears in its own school are also borne in other schools. In this town folks must join the Sunday school or they have somebody always after them.

We have not taken up any special work beyond this. Our whole force is spent and being spent in perfecting the organization, and purchasing furnishings for our class room among the which is a piano. It does good to organize and it is practical in any school, however remote.

H. E. Rountree.

From Greensboro.

We have had two organized classes in our Sunday school for two years and this has been the making of these classes. When we organized, our school was composed principally of primary and intermediate pupils, but now our percent. of increase in these classes has reached about 300.

We see the necessity of organizing the Juniors and are going to do it soon.

It is the best thing to draw and hold young men and young ladies. I am glad to see you taking the interest in this work.

H. C. Simpson.

From Durham.

We are receiving great benefit from the organized class work in our Sunday school and church. Our church is growing numerically and financially and socially. I am glad to say there is a developing of musical interest. I feel we are receiving blessings in many ways. In fact it is the only thing that can be done now for advancement in adult classes.

A. P. Barbee.

From Elon College.

Answering yours as to my impression as to what the "Citizen's Organized Bible Class" is accomplishing, I beg to say, it helps us to apply practical business principles in religious work, it makes better neighbors and citizens, and causes us to strive harder to obey the Savior's Command, to "love the Lord thy God with all they heart and all thy soul, and all thy mind, and thy neighbor as thyself," which is the substance of both law and gospel.

Wishing you continued success in this good work, I beg to remain,

O. B. Barnes.

From International Headquarters.

A new day has dawned. We are entering upon a brighter and better era. Through the Organized Class Movement the boundless energy of the manhood and womanhood of the world is being utilized. By means of division of labor and the direction of activities provided for in the Adult Organized Bible Class, we are saving to the Church the religious impulse and zeal of the young manhood and womanhood of our land. These classes are being organized with the study of God's Word as their chief purpose, and we are therefore assured that all their activities will be dominated by an earnest desire to deepen the spiritual life of their members. Because these classes are a definite part of the church and school they come at once into a rich inheritance that guarantees to them the

confidence of the community and a permanent field of activity.

The Organized Adult Bible Class is building a wall of men and women around the boys and girls that promises to keep them in the Sunday school at a most critical time in their lives. It is enlisting in Sunday school work those especially adapted to leadership. It is ushering in the larger evangelistic spirit as evidenced by the increase of membership in many Sunday schools. It is developing a company of personal workers for which we have prayed so long. It is bringing to the Church larger missionary interest and is providing a means of expressing that interest. It is uniting the men and women as never before in an endeavor to help each other towards a higher and better life. Above all, it is bringing thousands upon thousands to know Christ, "whom to know aright is life eternal."

W. C. Pearce,
Adult Department Superintendent of the International Sunday School Association.

A MODEL ORGANIZED CLASS CONSTITUTION.

An Organized Class ought to have a Constitution. We print below a good one, that used by our Men's Class in the Burlington Sunday school, of which class Bro. J. S. Kagey is teacher.

ARTICLE I.

Name.

This class shall be called "The Men's Bible Class."

ARTICLE II.

Object.

The object of the class shall be Bible study, Christian culture, social fellowship, friendly service and aggressive efforts to bring adults into the Sunday-school and the Church.

ARTICLE III.

Loyalty.

It is the aim and purpose of this class to ever be and remain loyal to the Sunday school and Church of which it is a part, and to continually work in harmony with them.

ARTICLE IV.

Officers.

The officers of this class shall consist of a Teacher, President, Vice President, Secretary and Treasurer. These officers, together with the chairmen of the standing committees, shall constitute an Executive Committee.

The officers of the class shall be elected every six months.

ARTICLE V.

Any one in sympathy with the object and purpose of this class, who shall attend and signify his desire to join, may become a member.

ARTICLE VI.

Meetings of the Class.

There shall be a meeting of the class every Sunday at the usual Sunday school hour for the study of the Bible.

A regular business meeting of this class shall be held on the first Thursday evening in January and July, at 8 o'clock.

Special business meetings may be called at any time by the President, Teacher, or any five members of the class, by giving notice to the class on the Sunday previous to the proposed meeting.

One-fourth of the members enrolled shall constitute a quorum for the transaction of business.

ARTICLE VII.

Committees.

Standing Committees of the class shall be as follows:

1. Membership Committee.
2. Devotional Committee.
3. Entertainment Committee.
4. Visitation Committee.

The chairman of each committee shall be elected by the class. Each chairman shall choose his own assistants.

Special committees may be appointed from time to time by the Executive Committee, or elected by the class.

Vacancies in committee chairmen may be filled at any time by the Executive Committee.

ARTICLE VIII.

Meeting of Committees.

Meetings of the Executive Committee may be called at any time by the President or the Teacher of the class.

Each standing committee chairman may call his committee together at any time, or the teacher or President of the class may call a meeting of any one or more of these committees.

ARTICLE IX.

Duties of Officers and Committees.

Section 1. The Teacher shall have charge of the lesson. He shall be ex-officio member of each committee.

Section 2. The President shall preside at all meetings and call special meetings, as provided by Article VI.

Section 3. The Vice President shall take the President's place in his absence.

Section 4. The Secretary and Treasurer shall keep a record of all business meetings of the class; also shall keep an account of the attendance of the class each Sunday and of the contributions, and shall have charge of all moneys of the class. He shall pay all bills as ordered by it and be prepared to make reports to the class of its business meetings, stating moneys received and disbursed.

Section 5. The Executive Committee shall have general supervision of the work connected with the class, devising ways and means of increasing the interest, attendance and general welfare.

Section 6. The Membership Committee shall have general charge of the work of building up the class, securing new members and introducing them to one another, and see that each one attending the class receives a hearty welcome.

Section 7. The Devotional Committee shall look after the spiritual interests of the class.

Section 8. The Entertainment Committee shall provide music for the class and have charge of all socials and other entertainments that may be given by it.

Section 9. The Visitation Committee shall do or have oversight of the visitation of the sick and other absentees.

ARTICLE X.

Amendments.

This Constitution may be altered or amended at any regular business meeting of the class by a two-thirds vote of the members present.

C. E. TOPIC FOR APRIL 10—A FEW SUGGESTIONS.

God Is Here,—Psalm 139: 1-12.

For the Leader.—God is not an absentee land-lord, returning from time to time to collect the income of his earthly estate. He is present **here, today,** all the time, everywhere, as a loving Father, anxious and ready, yearning to help his children to the realization of their best and noblest selves. The late Edward Everett Hale used to talk much of practicing the presence of God. I think that sweet-souled man did practice it. To come into his presence was to feel spiritual uplift. Speaking to a company of Yale students once, he told of how he could rise superior to external circumstances by this practice. He cited the instance of rain interfering with an outdoor project of his and of his removing all chagrin over the disappointment by saying over and over again to himself, God is raining, God is raining. He said before he knew it he was glad it was raining. This was what Shakespeare perhaps meant when he spoke of sermons in brooks and good in everything, for is not God the only real good? It is the Christian's privilege to practice the presence of God. Some such idea as the above will be the leader's theme for this meeting. Let him cut it short.

The Scripture.—Let the Scripture be read responsively, this time, either by the Society and the leader, or the leader and the pastor, or the president and the Secretary, or in some way. Appoint

(Continued on page sixteen.)

MARRIED.

Walker-Wilkerson.

At the home of the bride, near Virgilina, Va., Sunday, March 6, 1910, I united in marriage Miss Bessie Wilkerson and Mr. Answell Walker. The bride is the youngest daughter of Mr. and Mrs. D. Y. Wilkerson, and a member of Union Church. The groom is a sawmill man of Baskerville, Va. May heaven's blessings be with them.

C. E. Newman.

DIED.

Harward.

I was called upon yesterday to go out to conduct the funeral services over the mains of Mrs. Sallie Harward, the relict of Brother Neadham Harward who preceded her to their heavenly home about one year ago. A home is broken up, four children left in the world to battle the problems of life, three girls, one boy; one girl having been married sometime ago to Mr. Edwards of Morrisville section. The church sustains a loss of one of its consistent workers, the community a good neighbor, the dear children a precious mother. May the benedictions of our Heavenly Father abide with the bereaved children and kindred.

A. P. Barbee.

Barber.

Whereas, it hath pleased our Father to take unto himself Sister Hepsie Barber, one of our oldest members both of church anl Ladies' Aid Society, and a loving mother from the home,

Be it resolved

First—That we bow in submission to the will of our Father, who is too wise to err, and too loving to be unkind.

Second—That we extend our sympathy to the bereaved children and pray God's richest blessings upon them.

Third—That we send a copy of this to the family, to our church paper, The Christian Sun, and to the county papers, for publication, and a copy be placed upon the minutes of our Society.

Mrs. Isabella Smith,
Mrs. Jessie Thompson,
Nora Price,
Ida Simpson.

Eddins.

Sister Bertha Eddins, daughter of Sister John Thomas, was born March 26, 1882, was married to Bro. Alex. Eddins Nov., 1900. To this union, one child was born. Bro. Eddins died July 9, 1908. The child preceded him.

Sister Eddins passed from labor to reward March 7, 1910, aged 27 years, 11 months and 29 days. She joined the Christian church in early life and remained a true and faithful member till death. She, by her Christian walk and influence, won souls for Christ. When dying ,she urged those around her bed to meet her in heaven. She died trusting in Jesus.

The church loses an excellent Christian member, the father a devoted Christian daughter, and brothers a loving sister.

She was buried in Center Grove Cemetery. The church, community and pastor extend deepest sympathy.

"A precious one from us is gone,
A voice we loved is stilled,
A place is vacant in our home
That never can be filled.
God in His wisdom hath recalled
The boon his love had given,
And though the body smoulders here,
The soul is safe in heaven."

Thos. W. Strowd.

Ayscue.

Richard Benjamin Ayscue, the infant son of Brother and Sister Sallie Ayscue, was born Nov. 15, 1909, died March 24, 1910. Age five months and nine days.

Little Richard, though a fine-looking child, was afflicted from birth with a spinal trouble. The little fellow suffered much. Everything was done that tender hands and loving hearts, aided by medical skill, could do. He did not come to stay, but he filled a mission. Parents have felt that love akin to the divine love that stirs the soul and brings out the noblest and best in one's life. He can not come to them but they can go to Him, "for of such in the Kingdom of Heaven."

C. E. Newman.

Culpepper.

Thomas C. Culpepper of Gilmerton, Va., died March 10, 1910, aged 65 years and 10 months. He was apparently well in the morning and a corpse before night. He was stricken with apoplexy. He had suffered several slight strokes about two years ago. Brother Culpepper was a member of the Portsmouth Christian Church, having professed faith in Christ about two years ago. He left to mourn their loss a widow, a sister and brother. The funeral was attended by a large concourse of people, the writer conducting the service.

J. W. Harrell.

Council.

Martha N. Council, the seven year old daughter of Mr. and Mrs. C. Council, of Portsmouth, died March 23, 1910, after a lingering illness of several months. She made a brave fight for life, but her constitution was not strong enough to overcome the ravages of several diseases. The Great Shepherd takes our little ones in His arms and carries them over the swollen stream of death, where they shall always behold his face. He is still welcoming children unto himself and binding the hearts of parents to the heavenly home. The funeral service was con-

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ducted from the home by the writer.
J. W. Harrell.

Sorey.

Mrs. Ethel M. Sorey, of Gilmerton, Va., died Feb. 26, 1910, after an illness of only a few days, aged 21. She was the only daughter of Mrs. Lizzie Hall, who was a resident of the Great Bridge community up to a few years ago. Her death was quite a shock to her family. It was about two years ago that her husband was killed in an explosion at the Roper Lumber Co. Mills at Gilmerton. She visited the scene of the tragedy for the first time the day she was stricken and returned never to recover. She leaves to mourn their loss a widowed mother, two brothers, and a three year old child. The funeral service was conducted by the writer from the home.
J. W. Harrell.

A CHANGE OF FRONT.

The suddenly developed enthusiasm of certain daily papers for "local option" is one of the jokes of the day. A few years ago, when the temperance people were pushing the cause of local option, and when local option meant, in the case of most counties and small cities, ever multiplying defeat for the men who sell liquor, these same papers were fighting local option with as much enthusiasm as they now display in favoring it. In other words, when it was favorable to the cause of temperance they opposed it; now that in the shifting of forces it has become in some states the last hope of whisky, they favor it. They are for whisky, first, last, and all the time.

A State which is nearly all dry thru' the local option propaganda, or through similar means for educating and expressing moral sentiment, is very apt to decide that, since the cites are slow to clear themselves of the evil of saloons, and since as centers of illicit whisky trade they poison all the adjacent "dry" territory, they must be dealt with by state-wide enactment. Then it is that whisky-subsidized daily papers get suddenly converted from their anti-local-option sentiments. They begin to advocate the cause which they have long fought. They exploit with great headlines every minister or other temperance worker who chances to say a word in favor of local option as a temperance measure. They become intensely democratic in advocating "local self-government."

Let nobody be deceived or disturbed. It is the same old whisky wolf, though hid in sheep's wool. And this is, moreover, the last despairing rally of an outlawed traffic—a traffic whose apologists proclaim its outlawry by ringing the changes on the threadbare cry: "Prohibition laws cannot be enforced." The man or the paper who says that really means: "I will do what I can to see that the law is broken and disregarded." It is the cant of lawlessness.—Nashville Christian Advocate.

—Renew for The Sun today, please.

I cannot say
Beneath the pressure of life's cares today,
I joy in these:
But I can say
That I had rather walk this rugged way,
If Him it please.
—S. G. Browning.

—Get right with God.

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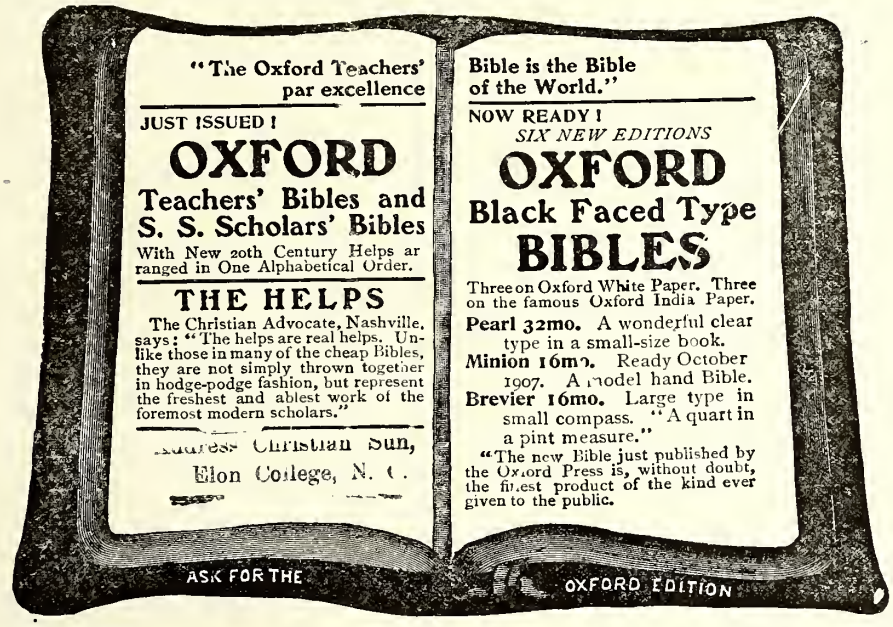
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W. H. TAYLOE, G. P. A.

(Begun on page thirteen.)

someone to comment briefly on the passage after its reading.

Essay or Address.—Five minutes on how the omni-presence of God differs from pantheism or the doctrine that everything is God.

Scripture References.—(To come in as voluntary participation):—

Who is God - - - - - - Deut. 4:39
A Grand Promise - - - - Gen. 28:15
God to Moses - - - - - - Ex. 3:12
Rest Is Promised - - - - Ex. 33:14
Why Not Fear? - - - - - Deut. 20:1
Afraid of God's Presence—Why? Gen. 3:8
Why I Shall not be Moved - - Ps. 16:8
Whom the Lord is nigh - - - Ps. 34:18
Who Perish at God's Presence Ps. 68:2
What God Does in every place Prov. 15:3
In Calamity God is present - - Isa. 43:2
All is God's - - - - - - - Isa. 66:1
What do ye not fear Me? - - Jer. 5:22
Fleeing the Presence of God - Jonah 1:3
God's Presence cause for singing Zech. 2:10
Where two or three - - - Matt. 18:20
"I am with you alway" - - Matt. 28:20

Question Spurs.—(To come in under voluntary participation):—

Where is God?

How can we practice the presence of God? (To several).

How can we gain the sense of his presence?

Why is God ever near us?

The value of the presence of God to Abel; to Moses; to Abraham; to Jacob; to David; to Jeremiah; to Ezekiel; to Matthew; to Peter; to John; to Paul; to **you.**

Why cannot we escape God's presence?

Why do men dread the presence of God?

What comfort do you gain from the sense of God's presence?

For next week:—The Way of a Happy Heart.

M., Apr. 11, Consoling Love, Isa. 61:1-7.
T., Apr. 12, God Watches You, Ex. 3:7-9.
W., Apr. 13, Comfort Ye, Isa. 40:1-11.
T., Apr. 14, To Troubled Hearts, John 14:1-13.
F., Apr. 15, The Tempest Tossed, Isa. 54:7-17.
S., Apr. 16, Victors Today, Rev. 7:9-17.
Sun., Aprl. 17, Topic,—Good Cheer in Dark Days, Acts 27:20-36.

Suggested Program.

1. Lord's prayer in concert.
2. Two or three spirited hymns.
3. Scripture and comment.
4. Silent Prayer, followed by leader's prayer.
5. Leader's remarks.
6. Essay or address as suggested above.
7. Song or special music.
8. Voluntary participation, wherein should come Scripture References and answers to Question Spurs, interspersed with music, a verse sung at a time.
9. Pastor's five minutes.
10. Song. Offering. Mizpah.

TUBERCULOSIS SUNDAY, APRIL 24.

Rev. Charles F. Aked, D.D., pastor of the Fifth Avenue Baptist Church of New York City, and Dr. Lawrence F. Flick, the famous Philadelphia specialist, and chief organizer of the last International Congress on Tuberculosis, both issued statements to the newspapers today endorsing in most emphatic language the movement for a National Tuberculosis Sunday on April 24th.

Dr. Aked says: "I am profoundly thankful to know that the National Association for the Study and Prevention of Tuberculosis is planning on a great scale a 'National Tuberculosis Sunday.' I shall be glad to co-operate to the limit of my ability and opportunity. In the old days a doctor's diagnosis, 'Consumption,' was regarded as a sentence of death, and the prevalence of Tuberculosis was thought of in the light of some mysterious 'visitation of God.' Today we know that tuberculosis is curable, and, what promises even more for the human race, that it is preventable. Preventable diseases ought to be prevented. And the Church of the Living God, with the memory of Him whom we love to call 'the Good Physician,' of whom it is recorded that 'He went about doing good,' and that 'He healed many that were sick of divers diseases,' should be in the van of those who love their fellows, seeking to prevent preventable ills. The world is cursed by ignorance and darkness. It is to be blessed by knowledge and light. Tuberculosis is born of ignorance; it flourishes in the darkness. And if the light of the knowledge of the glory of God shines from the face of Jesus Christ into the Church, it must stream again from the Church into dark homes and into dark lives and the dark places of the city where physical and moral evils abound. Social problems are spiritual at heart. We worship God by serving man. And I wish you every success in your effort to enlist the enthusiastic and consecrated service of the Christian Church."

Dr. Flick, after expressing his keen interest in the movement, and his desire to be of all possible assistance,, says: "No body of men has better vantage ground for good work in the crusade against tuberculosis than clergymen. They are in close touch with the people who need education and what they say will be accepted as from authority. Such a cause as the stamping out of a plague must appeal to them as it exemplifies the quintessence of religion. Every clergyman in the land should become a teacher of the doctrine of health and preventing medicine. He should, moreover, as a leader of men become a living active force in the world movement for stamping out consumption."

Reports thus far received at the National headquarters in New York indicate that on April 24th more people will hear the gospel of health and right living than have ever before received such a message.

—Chicago, Ill., March 27.—Gov. Walter R. Stubbs of Kansas, in a speech tonight, "puts his foot on the necks" of those who maintain that absolute prohibition would bring commercial ruin to a community. He cited the experience of Kansas as showing how State-wide prohibition precluded "race suicide" and encouraged saving bank accounts.

"Prohibition in Kansas is not a result of atmospheric conditions," said Governor Stubbs. "Reason was at the bottom of it all. As a result the Kansas people today are better fed, better clothed, have finer horses, larger families and bigger bank accounts.

"I have proofs by which figuratively speaking, I think I have my foot on the necks of those who circulate anti-prohibition talk. It was said three years ago that the wiping out of saloons would ruin the town. Today with no saloons that town has doubled its population, more than doubled its bank acounts, has better people, less crime, more schools and more intelligence.

"I have just received letters and telegrams from the mayors of 20 cities and towns, from 29 district judges and from chiefs of police; and they all agree that the day State wide prohibition went into effect was the brightest day in that State's history."

—Bro. Johnson of Charity and Children who is not altogether certain as to where to place Deacon John D. is also skeptical about Andrew to this extent:

"The news papers tell us that Mr. Carnegie found three million dollars in an old pocket the other day that he had forgotten all about; and he said recently that he could have made fifty million dollars in the recent panic, but that he didn't want it. We are beginning to think that Andrew is adding to his other sins the sin of lying."